

THE
TRAGICALL
LIFE AND DEATH OF
MULEY ABDALA MELEK
 the late King of Barbarie.

With
A PROPOSITION, OR PETITION TO ALL
 Christian Princes, annexed therunto:

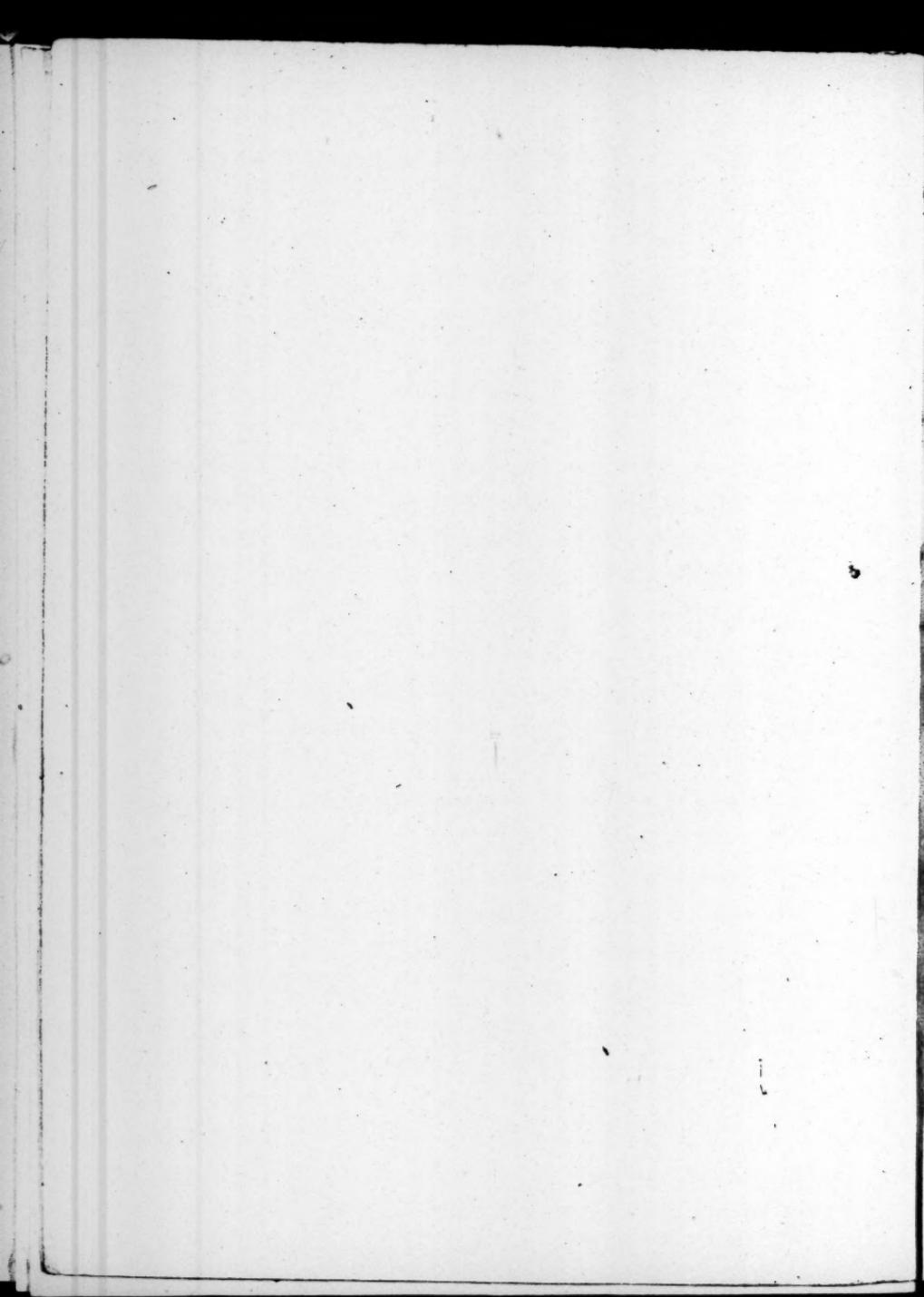
VVritten by a Gentleman employed
 into those parts.

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Printed at Delph, ANNO 1633;

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TO THE MOST
ILLVSTRIOS, AND HOPEFVLL
young Prince CHARLES Prince Elector
Palatine of the Rhyne, &c.

MOST ILLVSTRIOS PRINCE,
The great respect I received from your Highnes at Leyden two severall times after my comming out of Barbarie, and the great desire your Highnes expressed (as be cometh Princes) to understand, and be informed in foraigne afaires, and the State of other countries, hath encouraged me (having nowv againe been employed into that countrie) to present to your Highnes, for a Nevv-years-gift, this short relation of the life, & death of the late King Muley Abdala Melek, as vvas related to me by vvaie of discourse onlie, at severall times, by those vr who for the most part vvere eyewitnesse: Oculati testes. Vvhich also may serue your Highnes for matter of discourse, and further information likewise, to discerne betwixt a blessed Christian gouernment, vr hereunto God hath ordained you, and a crueli-tyrannous Mahometan gouernment (as is the Turkish,) vnder vr which those miserable mis-belieuers: yea and manie Christians likevise there in most miserable slauerie, groane: the Lord deliuer them from it. And giue vs grace to make vse of it: both Prince.

people, and acknowledg our owne happiness. Prince, vvhō
commaund ouer Christian, obedient, and dutifull subiects:
and subiects vvhō live vnder so peaceable, and Christian a
gouernement, bona si sua norit agricola, free from tyrannie,
rebuelas, and tumults, vvhetherunto that countrie of Barbarie
hath this long time been subiect. Such is the miserable state,
and condition of tyrannie, and of tyrants, euen of Kings: as your
Highnes may perceiue, by the sodaine, fearefull, and miserable
end of this King: qualis vita finis ita: his life vvas bloodie, and
so it ended in blood, in his owne blood. And therafter may
your Highnes, and all other yong Princes, vvhō haue so good
zuitors, and ouerseers to informe them learne: (as that famous
Buchanan zuior to your grand Father King Iames of blessed
memorie, in his epistle dedicatorie before his Tragadie called
Baptistes, admonisheth, vvhōtis to be read ouer, and ouer,
and remembred of all yong Princes, his vwords, as I remember,
are these) maturē odisse quod tibi semper est fugiendum.
Vvhich I pray God both your Highnes, and all other Princes
may remember, and make use of. Hoping your Highnes vwill
accept of this small present out of a Barbarous countrie, for
want of a better. Vvhither I shold haue returned, for the
releasse of the remainder of my poore countrymen, in captiuitie
under the new King Muley Elvvalid, vpon a new treatie.
Hauing alreadie been a means to releasse aboue two hundred
and threescore from Sallie: and threescore moe as yet remai-
ning under this king at Morocco, and Sallie, by them taken
againe vpon a late breach: besides vwhat are dispersed vp and
dowyne the countrie: all promised by that King to be releassed
vpon his treatie. Vvhither (I say) I shold haue returned
long before this time, longed, and long looked for by those poore
captiues. For the captiue hasteneth to be loosed &c. as it

is in the Prophet. But whether I shall returne at all: or those
poore captiues be loosed, or releasfed at all, is in Gods hands:
vvh^to can make their verie enemies, and all those that haue
caried them avvaie captiues, to piise them; othervvise no hope ⁴⁶
at all. And so I leaue them to Gods mercie: and both them, &
all others in like distresse, both there, and elsvwhere, to your
Highnes, and all other Christian princes to commiserate, accor-
ding to a proposition, or petition, I haue hereunto annexed,
highlie concerning them in honour to consider of: vvbich is also
in Gods hands: For the hearts of Kings (as Salomon saith) are in
Gods hands, he turneth thē vvhich vvaiesoeuer he pleaseth.
In the meane time (as my dutie is, hauing beene imploied in
these affaires) I can but sollicit, and petition, though vvitout
effect, in hope contrarie to hope: hausing hitherto received
so small encouragement: but discouragements: and so goe on
mourning still, and like to doe: finis vnius mali gradus futuri.
One crosse after an other still readie to receive me, vvhich I
must beare patientlie, so commaunded, so resolued: To take
vp the crosse of Christ, and followv him vvhithersoever he
commaundeth, from one contrie to an other, from one part of
the vworld to an other, and to the vworlds end. Quem statuens
finem Rex magne laborum? And so goe on mourning still,
as I haue don these manie years. Hoc continuis agimus annis:
a countinuall mourner euer since the death of prince Henry my
maister, novv renewed by the death of your Royall Father, &
that renovvmed King of Svveden, vvh^to died that verie day
of the monthe prince Henry died, the 6. of Nouember: the date
after the povnder plot, ominous. For both vvhich the vwhole
church of Christ hath cause to mourne, and that continuallie,
not onlie outvwardlie, but invvardlie: euerie familie a part: as
vwas that great mourning of Hadadrimmon in the valley of

The G.
Stilo
veteris:
The 1^e
Stilo
novo.
Zec. 12.

P^{re}c^oa^{g^r}
2.18. Megiddon. For that good King Iosiah, continuallie, continuallie even to posteritie: to be continued (I say) as was that, for these two so good Kings, so sodainlie, & so unimelic taken away. To mourne (I say) continuallie, and invwardlie for our sins, which are the cause of these disasters: Verus luctus est occultus: that is the true mourning: so to condole, and mourn. And so let vs continue our mourning, and goe on mourning still: euerie familie a part, euerie true Christian a part, to beare a part, in this so great a mourning, with our deare mother the church: that comfortles Rachel, who weepeth for her children, and will not be comforted because they are not. Yea, let the vvhole church of Christ renewve her weeping, and mourning agayne, till it Echo agayne, not onlie the last vwords, ultima verba (as it is in Seneca) Sed totos reddat Troiae gemitus, for her children first, and last taken from her, one after an other, because they are not. Queene Elizabeth of famous memorie, is not. King James, is not. Prince Henry, is not. And the other hopefull young prince Henry your brother, is not. Your Royall Father, the King of Bohemia, is not. The King of Sveden, is not. How is the valiant man fallen that deliuered Israel? Besides other vvorthis: the old prince of Orange, and others, they are not. Yea manie other poore Christian soules, of late slaine, massacred, perished, and lost, both under the Antichristian & Mahometan tyrannie, they are not. For vvhom the vvhole church of Christ hath cause to mourne: neuer more cause, neuer more seasonable. vvherto now I betake myself, even to praier and teares the vweapons of Gods church: vvhich shall be the second part. And my Account hereafter mentioned, the third, and last: If God permis, and other obstacles hinder not. And so rest Your Highnes humble seruant,

I

THE LIFE AND DEATH OF MULEY ABDALA MELEK, the late King of Barbarie.

If Plutarch (vwho did vwrite, and paralel the lives, and acts of the most famous men of those times) vvere now living, to vwrite and paralel on the contrarie the lives and acts of the most infamous men of the vworld, I think he vwould haue much adoe to finde out a fit match, either auncient or moderne, wherenvnto to paralel the late King of Barbarie Muley Abdala Melek: yea rather I thinke he vwould leave him vnparalel'd. And so must I, only settynge dovyne so much as in that short time I staid at Morocco (vwhich vvas but two monthes) hath been related to me by vway of discource, by such both of our owne nation and others as vvere for the most part eye-vvitneses, vwhich is scarce the hundredth part of his cruel acts, and mad-pranks he plaid in that short time of his raigne: vwhich vwas scarce foure yeares, mad-pranks I may call them, for so is he commonlie called the mad King.

He vvas Son to Mulay Sidan by a *negra*, so by complexion a *molato*: The Mores in that respect whether of vives or concubines making no difference of succession, but commonlie the eldest, though by a concubine, carieth the crowne: and sometimes the yonger genereth the blessing from the elder: *quo iure &c. capiat qui capere potest.*

He vvas extraordinarie giuen to drinke vyne and
A strong

strong drinke, vvhich added to his naturall disposition: (vvhich needed not) inclyned to crueltie euen from his infancie. Of a manlie stature: and of a most couragious disposition. A good horseman , vvith his launce & target; vwould euer be the first man in the face of his enemies : vvhio indeed durst neuert look him in the face, but presently faces about : his svvord making vvaie for him vvhich waie soeuer he vvent. Such vvas his resolusion, *viam inveniam ant faciam*. So that it may be doubted vwhether his courage , or crueltie vvere greater: and in these tvvo respects, I vvil be bold to saie (as before) not to be paraleld by any. As by these fevv passages , gessing at *Hercules* by his foote; may easelie appeare. And euen before he vvas King began to play his prize like , *Hercules furens*, his arme and svvord still in action, cutting and killing at his pleasure vpon euery slight occasion.

A cast is a tribe or kinred,

At one time he killed one of his oþvne blood (the blood royall) onlie for tasting a litle of his svweet meates by stealth. *Sweet meates must haue sowre sauce.* An other (the chieffest of the cast of the Shebanites allied vnto him by mariage of his Prædecessours into that cast) hauing vronged one of his servants , he taketh some fevv of his servants , hot aboue ten at the most vvith him, goeth desperatlie among all the Shebanites to the tent of this man, being the valiantest amongst them all , challenged him of the vrrong: vvhio slighted him (being then not King) mounted on horsebacke , discharged his pistoll at him but missed, whō presently this yong Prince drawing his sword flue hand to hād maugre al the Shebanits, & came of cleare.

An other time a *Levantado* or rebell (one of their saints) comming against his Father *Muley Sidan* vvith 3000. horse, like to surprize him on a sodaine, he vvith his drums, musik

and ensignes, and not aboue fortie horse, vvent out against him, chardged so furiously, as put them, al to flight: pursued the victory, & (as they say) vwith his ovn hand vvounded the *Levantado* that he dyed, his head after brought in, to *Muley Sidan*, hanged vp in the *Alcasaua*, and quarters likevvile on the vvals of *Morecco*, on the gates of the citie. Having before challenged his Father of negle^ct, and too much securitie: of vvhom not only his enemies, but even his Father (as they say) stood in feare, yet his Father calling him Father. Such is the præposterous maner of the Moores, to call their eldeſt Son Father, out of a reverencē (as they say) they giue to him being the firſt born, & to be (as it ſeemeth) *Pater familiæ*, Father of the familie for the time to come, other reaon I can not giue of their præposterous inverſion of that relation, (or rather conuſion) for the Father, to call his Son Father. Our Heauenly Father I am ſure did not ſo, the King of Kings: *Thou art my Son*, &c. as it is in the Psalmes. Nor *Dauid* the King in that his pathetickall expreſſion of his Fatherly affection, far beyond theirs, yea beyond all expreſſion: *Absalon my Son, my Son.* After his coming to be King ſome of the frends of the *Levantado* hauing by stealth taken dovvne his quarters to bury them, he commanded a great number of the neighbours heads who dwelt neere there aboutes to be cut of, executing many vwith his ovn hands as he met them in the ſtreets.

And not long after immeſtallie vpon the death of his Father, being nevlie proclaimed King, his brother *Muley Elvvaliid* (this King) comming againſt him vwith a great force, better affected of the comminaltie than the other, in respect of his crueltie: (vvhich they greatlie feared, and not vwithout cause, as afterwārds they found)

Muley Abdala Melek giuing order first for his ordnance, to be dischardged, immediatlie after himself, being the first, man (hauing but a fevv horse) chardged so furiouslie , and so throughlie, as he rovvted them all. vvhervpon his brother fled tovwards Sallie , but not long after vvas betrayed & brought back againe by Alkaid Hamuda dwelling neare Azamore, vvhose horma or sanctuarie he tooke, invited and encouraged by him to some further attempt : but indeed betrayed, vwho after vsed him in a verie base & vnseemlie manner , stripping him , beating him , and carying him, chained vpon a horse to the King. VVherevpon the King (they say) vwhen he savv him relented , yea vvept , not vsing any extremitie , but rather out of his lion-like magnanimitie, contemning vwhat either he, or any other had don, or could doe against him. Yet did his brother liue in continuall feare, diuers times threatened by the King in his mad humor, sending to him to prepare himself , and to knowve vwhat kinde of death he vwould dye :but by mediation of his sisters and others still put of. At one time (the King being at Saffia) in his drunken humor , the sentence pronounced , and an Alkaid presentlie sent tovwards Morocco, vvhile his brother was then prisonner to execute it: but the next morning the King comme to himself , and by mediation (as before) reversed, and a messenger dispatched to countermaund the other, vvhom he ouertooke but at Tansift a riuier vwithin fourte myles of Morocco, com-manded vpon his life to ouertiake him : the other making no great hast, othervsile it had been executed.

One time at Saffia his Almahalla or campe (vvhenein his brother Muley Semyn vwas then) comming to pitch neare thereaboutes , he in steed of a yvarning piece to remoue

remoue further of, shot a bullet amongst them. An other time (as I heard) in iest among the market folke : yet did no hurt but killed an ass.

An other time in his *Almahalla* (hauing been all the daie abroad drinking as he ysed) and coming riding in late at night ypon the spur , as he passed by the ordnance , vvhерeof the English had the chardge, he commaunded on the sodaine swearing a great English oath, giue fire: vvhich they presentlie did , they durst doe no oþerwyse : so shot avvare his ovne vncle being in companie vwith him all to peeces,

His yongest brother , yea and his ovne yong sonne , sometimes vwould he hang vp by the legs, and beate them vwith his ovne hands. No merveile then if he vvere cruell to others, being so vnnaturall to his owne flesh and blood.

Euerie daie must see blood (bloodshed) vvere it but of a hen , els not faitifed. Possessed (as some of the Moores haue told me manie are, & that he vvas) vwith a she deuill, frequent amongst them as (it seemeth) amongst the heathen in times past , vvhерeof a heathen philosopher writeth a set treatise of *Incubus* and *succubus*. And the partie who told me this said , that one daie going a hawking hauing other Moores vwith him , one followving a good distance in the high vvaie, on a sodaine stood still, and not long after they saw a smoake arise in the same place , vvhereat they vvondered, & vvent back, finding the man much amazed. Asking the reason, he said a vwoman met him there verie faire & in good arraye , vvhio offered herself to be his wife, he answvered , he had one alreadie , she replyed he might take an other (for so the Moores may by their layv) being verie importunate vwith him : at length looking dovvne-

vyards perceiued her clubbed feet, & vwhat she vvas, wherevpon he vvent back, and absolutly refused, and therevpon she vanished in that maner in a great snuffe. The man presently therevpon falling sick, and so continued a good vwhile. Hovv true this is I can not say, but vvas reported to me verie seriously, and for a certaintie. But of this I am sure that the deuill can transforme himself into an Angel of light : much more take vpon him the shafe of a man, or a vywoman, as God permitteth to delude those that obey not the truth. And this likevvise I knovve to be true and certaine, that he is both a lyer (the Father of lyes) and a murderer from the beginning: euer a thirst, and neuer satisfied vvith blood. And therefore no merveile if this tyrant vvere so possessed as before, that euerie daie he must see blood els not satisfied. And if euery day, hovv much blood may be thought he shed in that time of his life & raigne.

Sometimes he vvould cut of mens heads vvith his ovne hands, and vvith his ovne sharp syword, saying, those vvhom he commaunded did not cut them of vwell, and at once: vwhich don vvould al ke one of the Englishmen if it vvere not vwell done, he must say yea Muley. Yea six or seauen mens heads in one day.

Once by euermuch drinking distempered in his bodie, hauing his armes and hands benummed, his Doctor per-syvaded him to enter into a bath. After his bathing mee-ting vvith one of his concubines, drevv out his syword and cut of her head, to trie the strength of his arme if it vvere sound againe. Also an other for going out of her bite or chamber to the next doore to one of her fellowves, for the Moores are icalous cuen of their vyomen, and vvill not suffer them to companie together.

Made one man stand still vwhile he threyy stones at his

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face, threatening if he offered to stir or moue he vwould cut of his head. So likevvise abroad in the fields, oftimes vwould cause some one of his seruants to lie dovvne grovelling, & sit vpon him in steed of a stoole a vvhole night together drinking: and the man durst not for his life stir. And some to stand by him vvhole daies and nights vwithout moouing hand or foote, otherwyse vwould haue cut of their heads.

VWould cause men to be drubbed, or beaten almost to death in his presence, vvhich vvas but a common & gentle correction, ffeue or six hundred blowves at once, and after they must kisse the ground, & giue him thanks. To whom in this particular, & others likevvise, I may paralel a great Lord in this part of the vworld: vvhoso(hauing slaine an other in a privat duell, and, vpon iust occasion offered, taxed by one to vvhom he had don vvrong, disgracing, & disabling him, and that in an open assenble, & displacing him too: and therefore had the partie reason there also to right himself, and reply, *par pari referre*, and disable him likevvise for shedding of blood, vvhich by the Lavy of God is murder) caused the partie to be committed to prison (closse prisoner at the first) and there kept, and fed vwith the bread of affliction, till in the end he vvas forced: (his imprisonment, and punishment both of bodie and purse, besides the disgrace, no sufficient satisfaction) to kisse the ground, that is, make an humble submision, and subscribe that he had offended, and abused his Lordship vwith opprobrious, and vnciuill language &c. that is to say, that the Lavy of God is an opprobrious & vnciuill language, vvhich saith: *He that smiteth an other vwith an instrument of yron, that he dy is a murderer &c.* vvhich submision he nowv utterly disclaimeth, as most blasphemous against God & his Lavy, & don of infirmity,

and

and by dares of imprisonment , hauing no meanes at all to
 maintaine himself any longer in prison, but there to starve:
 praying God to forgiue him, and them likevise vwho im-
 posed it. To vvhom (euen to that great God) that great
 Lord ought rather to make submission , for violating his
 holie Law, as David did, (a King and vvas not at hamed,) I haue sinned &c. yea and after fell to the ground , and
 kissed the ground vviith manie teares. Therefore is he a
 saint in heauen: and Muley Abdala Melek , and all such
 bloodie tyrants, & murdereris (vwithout repentance) deuills
 in hell. For Topheth is prepared of old eu'en for Kings , and
 Lords too if they repente not : For vwith God there is no
 respect of persons. Nor vvas vwith this King Muley.
Abdala Melek, in the cruell course of his tyrannie: vwhere-
 vnto all, both great and small, vvere subject.

Yea he vwould, cause some to be beaten on the soles of
 their feet, and after make them run vp, and dovvne among
 the stones, and thornes. And so also vsed some that vvere
 lame, & hurt, pulling of there shooes , & making them run
 barefooted in tuch places: or els vwould cut of their heads.

Did cause one of his Alkais (his chiefe falconer) to
 be drubbed and beaten , manie hundred blyvves on the
 buttocks (as himself told me) and after forced him to
 ride in that painfull maner after him a hawking. Also
 the same Alkaid told me, that the girth of his saddle being
 broken , and he alighted: an other Alkaid comming to
 help him , and holding his stirrop , the King called that
 Alkaid to him , and caused him to be drubbed for holding
 his stirrop , and not long afier the like occasion falling out
 againe , caused the same Alkaid to be drubbed againe, for
 not holding his stirrop.

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He run a mans thigh thorovv vwith his launce to the saddle, and after because he vvas not able to ride after him a pace, giue him two or three hund reth blyves.

V would vwith his sword cut and slash men for his pleasure, and after himself giue them plaisters to cure them.

V would cast men to the lions to be devoured, an other of his tormentes.

To one among the rest he promised that if he vwould fight vwith them, and could escape he shold be perdoned: vwhich he did manfullie (as I vvas told) beating them from him either vwith stones or som such meanes clearing himself, yet after vvas put to death.

Some he caused to be rastral'd, or dragged by the feete at the horse heeles, their bick and head against the stones: as he did the *Hucam of Morocco* (the chieffe officer of that citie) round about his Almahalla or camp till he died. Others joyned their fingers, and toes first cut of by euerie joynate, armes and legs, & so head and all. An other hanged vp by the priarie members, one caused to sit vpon him to vveigh him dovvne: and yet the man liuing.

Another (a hole digged in the ground) let in the earth vp to the head, as Schollers in some places use to shoothe at the cock at Shrouetyde: so did he cause the captiuies vwith their peeces to shoothe at this poore mans head. They all misling, he himself came neere vwith his ovvne peece and shot him, calling him a devill because they all misshed him.

He cut of a Moores head (a church man, or Sexton) for crying on the church rover or steeple, and curting all that did drinke vvine, forbidden by their lavve. An other also for crying and singeing more then vsuall. For the Moors haue noe bcs, but in stead thereof, these cryers to call them

to their devotions : in the name of God , one God , the great God , and his Prophet *Mahomet* , the Messenger of God . Some say this mad King did once threaten that he vwould haue one of the Friars , French or Spanish , to sing masse before him : vwhich I thinke vwould haue pleased him little better.

He cauled a French captiue to turne Moore , and be cut , that is made an eunuch , onlie for extolling the King of France to be one of the greatest Monarchs of the vworld . An other , vwho kept his horse , neuer vwithout flashes and vwounds . An other Frenchmans doublet vwith a paire of sizers did he cut all ouer in flashes vwith his ovne hands , saying , he vvas novv a right French Cavallero , like to the rest .

If in his drunken humor abroad in the fields (as he vvas seldom sober) he did fall from his horse , all his Alkails and seruants must doe the like , and lie dovvne , and doe as he did . Much like the catching of the dotterill : and not offer to rise or get on horseback till he did , nor to hold his stirrop , or come neare him all the vwhile , if they did he vwould giue them blowves . One of his Alkails , for some such like offence , caused he to sit 24. houres on he top of his tent in the Almahalla (as it vvere on the pillorie) for all men to gaze vpon . And novv and then vwould he giue them a pill called *Shishai* (the effect vwhereof is to make men merie drunke) to make himself sport . But indeed his onlie sport vvas in cutting of mens heads , and (as before) in shedding , and seeing of blood . No one day escaped but one or other sacrificed in most bloodie manner to this vnsatisfiable deuill : and she deuill together , if that opinion of the Moores be true , as before .

On a time the Christian captives, at *Saffia* the port town, had laid a plot to breake the prison, and escape by sea in a boate, but in the acting thereof vvere discouered, all taken and beaten in most pitifull maner to make them confess the Authors, most of them Spaniards, and French : the chieffe plotter a Spaniard (as it seemeth) of some account, called *Don Pedro*, vwho vwas sent for to the King (then in his Almahalla) vwho therevpon called all the English, and others to kneele before him, setting the Spaniard also right before him. Then said to the English, youe see this misbe- liuer that vwould haue run avvaie, if any of youe be like minded, run sure, and cleare avvaie: otherwyse, if youe be taken see here your doome. Then caused he first the Spaniards eares to be cut of one after an other: then his nose: then his lippes one after an other: then his mouth, on both sides slit vp to the ears: then his fingers disjoined one from an other: vwhich don the King tell a laughing, ha, ha, ha. Then said the Spaniard to him (hauing all this while looked him in the face & indured it verie manfullie) nowv Tyrant doe thy vvorst. vvhateveron presentlie he cut of his head. So dyed this valiant champion, euen in death triumphing ouer his tyrannicall tormentors.

An other time a Moore being brought before him for some misdemeanor fearing death, said vnto him: *Maley*, I haue liued all the daies of my life hitherto a Christian, if thou vvilt nowv pardon me, I vvill turne true Moore againe. His meaning vvas that he had liued a vvicked, and levvd life, as many Christians haue don, and doe, both in that and other countries, I speake it to their shame, vvh hereby the name of Christ, & his religion is scandalized, and blasphemed: but yet, notwithstanding that his

confession, that he had liued a Christian, and profession to turne Moore againe, (that is to say,) to lead a godly life, vvas executed. For vwith this King there vvas no respect of persons, or religions, or occasions great or small. Sins veniall, or mortall all one, that is to say mortall. Occasions? nay oft times vwithout any occasion at all but onlie as he met vwith any by accident, in his drunken and deuillish humor, vwould try (as before vpon his ovvne vvomen) the strength of his arme, and goodnes of his svvord and chiefflie vpon his ovvne nation vwithout respect of persons: he had no minions, or favorits at all: one good propertie in him. VVhat shall I say. But (as an Alkaid telling me of these and other his mad and tragicall acts exclaimed) a deuill, a deuill. His Alcasava, or court the verie picture of hell: vwhich made the greater and better sorte to flee away into the mountaines, or stand vpon their guard a far of: like those *vvyllie foxes in Æsop seeing all foote steps going forward into the lions den, but fevv or none retrorsum, back againe.* And those that did, hovvling, and crying, vvceping, and vvayling sighing, and vvringing their hands, either for themselves, or their friends. This vvas the dailie, and dolefull musick both vwithin and vwithout: the verie gates of hell. Friends? nay rather fiends, daylie tormenting one an other. For so vwould he commaund his Alkaids, and servants to drub one an other at his pleasure, & cut of one an others heads too.

He vwould commonlie say in a iesting maner, that it seemed to him whensoeuer he executed any of the Moores, that they had tyvo or three heads: meaning to cut of but one, he left none: vvishing (as it seemeth) like that Romane tyrant, that all the Romanes had but one neck, he vwould

vvould cut them all of at once: So Muley Abdala Melek, the Moores. of vvhom he vwas Flagellum, the onlie vwhip that euer vvas. And (as some thinke) the best King for the Moores that euer vvas: requiring not a blocke, but *A sops florke* to keepe them in subiection, they othervise prone to rebellion, affecting alteration, and innovation: as their refran or proverb is: *Euerie day a new cus-cus, euerie day a new vwife, and euerie day a new King.*

And though he vwas thus cruell and tyrannous to the Moores, and others, yet did he favour much and respect the English, to vvit the captiues, both before and after he vwas King. Making one of them once to ride behinde him, but vvithall bidding him not sit too closse to him for filling him full of lyce. Threatning sometimes, but yet never giuing any of them so much as a blovve. VVho in his fa-thers time were kept in chaines both by the neck and legs, but he comming to be king releasfed them, and made them, his gunners, giuing them free leaue to goe vp and dovvne vwhere they vwould at their pleasure, and doe almost vwhat they vwould: and not a Moore that durst contrall them, but rather stood in avve of them. Though their allovvance but short, yet, hauing that libertie, they made the better shifft. And somtimes the king himself in a good humor vvould give them money: yea, and sometimes in his mad humor. Yet did he cause some English boyes perforce to turne Moores, cutting them, and making them capadoes, or eunuches: but aftervvards (as they say) repented, saying: he vwould never more force Englishmen to turne Moores, for he found them better seruants to him being christians, then Moores: for that being christians they vwould stand by him, and stay vvith him: but

Cus-cus a
dish of
meat in
great re-
quest with
them.

being Moores run avvaie from him, hauing more libertie
and opportunitie.

And as he vvas (as I may say contrarie to his nature) thus favourable to the captiues, so vvas he likevwise to the Merchants, or others that came al hoare. He being at *Saffia* one time standing vpon the vvalls, an English boate comming al hoare, he called to one of the men to come to him: vwho, not knowving him to be the king, al the while stood talking vnto him vwith his hatt on his head in Spanith, after the King going into the castle, called one of the English captiues to him, asking him if his countriemen had no better maners? bidding him go fetch the partie to him, vwho being come, the King vwould say nothing to him, but only made him to attend there a good time, and caused the English captiue vvhom he loued vwell, to be committed to prison in the others steed, and chaines to be put on him. But the next day sent for him, causing his svword to be restored to him, and so, in a mad humor, made him, both vwith his svword about his side, and chaines about his legs, to vvalke after him round about the vvalls, talking, and iesting vwith him familiarlie as he vvas vizont: and then after this chaines also vvere taken from him. This onlie he did in iest, to teach Englishmen good maners against an other time. But to the Moores his iestis vvere in good earnest, a vvord and a blovve.

At the same place at *Saffia*, he vwould take the vvomen, a vvashing at the sea side vpon the sands, set them vpon their heads, & cause vvater to be powred (vwith reverence be it spoken) into their vnseemly parts, to see if it vwould come our at the mouth againe.

He mustered all the faire vvomen in *Morocco*: (vvhereoof it seemeth he had a Catalogue) causing them all at once, &

ON a sodaine to come forth into his great garden , called Monsarat : (being a mile in length , planted vwith Orange, and lemmon trees , and all kinde of fruits) and there pitch their tents for 14. daies together: pretending a pilgrimage vwith his vvomen to Gometta , tovwards the hils of Atlas, no man to come neare them (no not their husbands) but only their negras, & seruing maids: himself onlie vwalking the round, all these vvomen dailie and nightlie sitting, and attending in their tent doores as he passed by to viewv them : modestie may not repeat the rest . At Gometta there is the monument of Siddie Blabbas one of their great saints, and there a great stonne , vpon vwhich the Moores vse to rub their bellies , saying it cureth the chollicke and diuers other diseases . Som Christians say this *Siddie Blabbas* vvas faint *Augustine* , and that vpon this ston he preached: both vwhich favour of superstition . But Muley Abdala Melek had no such devotion , for he vvent not there at all , nor those vvomen neither, almoſt famished and starved vwith hunger, and cold: for no man durſt come neare them all that time to bring them any provision . This vvas one of his tragicomicall parts.

One of the Englishmen vvhom he loued aboue the rest, vwho had the chardge of one of his chieffe horses , vvhich vvas verie vnrule, & vwould bite any man that came neare him, therfore alvaies fast tyed vp: the king comming into his rovvra , or stable, & spying ſome thing amisse about the horse, vwould not ſtrike the Englishman, but commanded the horse to be let loose, & the Englishman to stand fast by him, ſuffering the horse to bite him at his pleasure, euē the fleſh frō his armes: durſt not stir till the king called to him. An other time, the ſame Englishman complaingny to him, that

that he had nothing to eate saue barlie , the King caused the horse his *sabadera* or bag in which they vte to giue them provander , to be hanged about the English mans necke full of barlie: (as they doe vpon their horses heads) and so made him eate the barlie like a horte. An other time the King , hauing taken offence at some thing , threatened to kill the Englishman, and that vwithout delay: an Alkaid , vving to saue his life, offered the King I knowve not how manie hundred Duccats for him , to buy him of the King. VVhy thou foole (said the King) doest thou thinke I meane to kill him ? No , I vvould not for so manie thousand Duccats: but to the Moores (as I said before) his iests , and threats vvere in good earneit.

One of his *Negros* vvhom he loued , and called brother , hauing offended him , being in his *Obadia* , that statelic pallace, vwalking in his garden, a little paradise, in the middest vwhereof are diuers pleasant tankes or ponds , he caused him to be cast into one of them , forbidding any to come neare him to help him out againe: at length , hauing vwalked a turne or tvvo , bade one goe pull him out : vwho brought him vword he vvas drovvned. VVhat my brother drovvned , said he? Goe pull him out , and burie him : there vvas all the mourning.

An other he caused to eate his ovne exrement: asking hovv it relished. Yea he himself cut a peece of the brawne of a mans arme vvhom he had killed , broyled it on the coales , and did eate it.

The *King of Gagoes son* , not ouer a day or tvvo before the Kings death (some say the same day) drinking together , because he vvas not able to pledge him to much as he drunck , being all *aqua vita* (for so mult cuerie one doe as he

Gago frō
whence al
thir gold
cometh
conquer-
red by his
prædeces-
tors,

he did, and drinke as he did) caused the vvhole bole full of *aqua vita* to be giuen him backvvard like a glister, till it reversed in their faces againe that gaue it. Hauing not long before made him to stand t^vvo daies, and t^vvo nights in the w^water. And before throvne dovvne an other of the sons from the vvals of Saffie, and broke his thigh.

Vnder a colour of going a hawking, vwould lie vvhole daies, and nighis abroad in the fields a drinking : And before his death manie daies, & nights together. God hauing bereaued him of his vnderstanding as he did Nebuchadnezer, and driuen him from men to dwell vwith the beasts of the field. Yea he himself not long before, hauing driuen avvaie from him all his most trustie servants, (saue one or t^vvo) committed to prison: And vvithall a vwatchfull dog vvhich he loued, & fed vvith his ovvne hand, for some small offence he tooke, likevvise committed to prison vvith them: com-maunding he shold but haue so much bread, and vvater a daie. All these his vwatchmen at once sequestred from him, and the other so ouer toyled, & vyearied vvith vwatching day & night: (perhaps also vwearie of him as vvere others;) all seemed to conspire his death. Plotted (as it seemeth) before by some of the *Elchies, or renegadoes*, vvhom the King had threatened the next time he came to his house in *Morocco* to cut, and make Eunuches, to the number of two hundred: vvhereof they vvere sore affraid. And therefore one among the rest (a Frenchman as is reported) vvatched his opportunitie vwhen the King came back to his tent at night (hauing been all the day abroad a drinking) and vvith a peece chardged vvith t^vvo chained bullets, shot him in by the fundament, and privie members into the bodie, as he vvas lying along in his tent. A iust

C judgement

judgement of God , in respect of that glister of *aqua vite*
he gaue to the King of Gagoes Son : & threatening likevile
the elchies as before .

As also in respect of that abominable impudent and
filthie act he did at *Saffia* to those poore vvomen . But
chiefly (vwhich God in the end vwill punish vpon those
Mahometans , both *Turks* and *Moores*) in causing poore
Christians (boyes and others) to be circumcised perforce ,
yea cut , and made eunuches . A iust judgement of God
(I say) of all those Tyrants , both *Turkes* , *Moores* , and
others , to be trembled at : and so I leaue him .

Immediately after his death his younger brother *Muley Elvvallid* vvas saluted King : being at that time a prisoner
in the *Alcasana* , the Kings house in *Morocco* , expecting
dailie nothing els but death . VVherevpon some of his
frends (as at such a time , and in such a case all are frends , &
happie he that can be the first ; and svviftest Messenger)
running in all hast to the prison doore , and crying out
aloud to him to come forth : he thinking it had been to
execution , to be put to death : lingering , & excusing him-
self , that he vwould but take leaue of his vvife , and make
himself readie (vwhich he did only to die) they calling , and
crying more and more , at length he came forth , and so
vwas pregoned , and proclaimed King : of a prisoner (I say)
on a sodaine become a King . Of a far more soft nature , &
disposition than his brother : yet cruell and Tyrannous to
poore Christians , and to the English , vvhom of late he
hath most Barbarously entreated some of them . Eight at
once taken , and circumcised perforce : beaten , vvounded ,
and one mans head almost cut of , to make them turne
Moores , and forsake their faith . The rest fearefull , dailie
expecting

expecting the like measure: as by letters latelie vwritten from the Merchants there may appeare: which I reserue, with other passages, to a further account, leauing them to his mercie, which indeed is crueltie: *For the mercies of the wicked are cruelties*: and him and them to God to iudge betwixt them, which in time might haue been preuented, by a seasonable dispatch long since expected: the losse of so manie poore Christian soules, as necessarie I dare say as some other dispatches: if the bodies, and soules of Christians be esteemed of any value now a daies: as they are in Gods sight right precious: *precious in the sight of the Lord is the death of his saints.*

And now vwill I addresse my selfe (vwith this Proposition: and petition herevnto annexed) to Christian Princes, to condole, and commiserate the distressed, or rather desperate estate of these most miserable, or rather more than miserable, creatures, if more may be: not only the English, but all other nations, vwho this long time haue indured a most miserable, and intollerable slauerie vnder these infidels, both Turks, and Moores, and are like to doe more and more if not prevented: VVhich I pray God at length they may take into their Christian consideration. A M E N.

A PROPOSITION,

AND PETITION TO ALL CHRISTIAN
*Princes, and States, Professours, and Defenders of the true
 Christian faith, against all Antichristian povvers and
 principallities: As vvell the Pope, and his adherents, as
 the Turk, & his Vassals, the Mahometans: both the one, &
 the other, nowv in these last daises, to be utterly destroyed:
 and the Kingdome of Iesu Christ to be erected neuerto
 be destroyed: but to indure, and triumph euен to the end
 of the VVorld, according to Daniels Prophecie 2. 44.
 And our Saiousourslikevvise: Mat. 24. 14. This Gospel of
 the Kingdome shall be preached in all the vworld, for a
 vvitnes vnto all nations, and then shall the end come.*

MOST HIGH AND MIGHTIE PRINCES,
*Hauing been heretofore diuers times employed
 into Barbarie, for the redeeming of poore Chri-
 stians out of Slauerie, and other affaires: and hauing been
 an eye- vvitnes of those great miseries, or rather indigni-
 ties, don to those poore Christians in those Countries by
 that Barbarous people: indignities(I say)not to be vttered,
 not to be expressed, but rather vailed ouer:as did that pain-
 ter the sorovvfull , and mournefull , or rather more than
 mournefull countenance of that heathen Prince for his
 daughter, adiudged to be sacrificed to that heathen God-
 desse, or rather Idoll:by no painters pensill to be expressed.
 More than mournefull (I say) *maiora lachrymis*: so manie
 poore Christians dailie taken by those infidels, Turks and
 Moores, and caried captiues into those cruell lions dens, as
 sheep*

Sheepe appointed for the slaughter : bought and sold in the
 merket, as beasts, and not men : and devoured by those
 blooddie monstres : vvhose soules lie under the Altar, daily
 sacrificed to those heathen deuills, crying: *Hou long, o Lord
 holie and true, doest thou not iudge, and auenge our blood on
 them that dwel on the earth?* Yea beaten, and tormented
 euen to death, to make them forsake their faith: as not only
 men, but children also haue been forced, (and are daily)
 taken perforce (I say) and circumcised, yea made Eunuches,
 and so disabled at once, both from being men, and Christian
 men, & otherwisse most shamefullie abused by those filthy
 Sodomites, not to be vttered. *Quis Italia fando &c. temperet
 a lachrymis?* Indignities (I say) *maiora lachrymis*, don, not
 onlie to those poore Christians, but euen to Christ Iesus
 himself, and his vvhole Church, and so to be apprehended,
 vwithout any Nationall difference: vvhose members vve all
 are, and ought to haue a fellowv-feeling of one an others
 miseries, or els vve are no Christians at all, nor vvorthy
 that name. I say, hauing been an eye-vvitnes of those great
 miseries, and indignities don to the poore members of
 Iesus Christ, (and consequently to himselfe:) as a poore
 member of his bodie, I could not but be sensible thereof.
 And present the bodies, and soules of those poore mem-
 bers of Christ (like that Leuite in the booke of Judges) dis-
 membred, cut in peeces, and quartered, to the eyes like-
 vvise of all the tribes of Israel: that is to say, the vvhole
 church of Christ, both Prince and people, of vwhat nation
 soever, all members of that his mysticall bodie, & all alyke
 interest therein: obliged, like the *Israelites*, to ioyne toge-
 ther as one man, to right, and revenge, euen vwith the
 hazard of their liues, & estates, these so great injuries, and

indignities: consider of it, take aduice, and speake your mindes. Open thy mouth for the dumme in the cause of all those that are appointed to destruction. Those poore sheepe appointed for the slaughter: the slaughter both of bocie, & soule bought vwith so deare a price, vvhole blood els vwill be required: required (I say) at the hands of all those, to vvhom God hath giuen power, & meanes, (For to vvhom much is giuen of him much shall be required) but vwant heartis, and mindes to right, and redresse it: speak your mindes. Consider of it (noble Princes and States) by your Embassadours one vwith an other, both for the present hovv to relieue all those poore soules that are in miserie, both vnder the Turks and Moores: and hovv to prevent the miseries of others for the time to come, like to be taken by their shippes at sea more and more, and made slaues, that is to say more than miserable: if not preuented. VVhich a fevv good shippes, (had Christian Princes considered of it all this time, and been so minded (that is to say of one minde *hinc illa lachryma*) might haue prevented: and may yet for the time to come. To youel I speak (most noble Princes and States) that are of one minde: consider of it take aduice, & speak your minds. And in youel to the whole church of Christ: let it be a free-vwill offering, both of Prince and people to Christ Iesus, to vwards this so Christian, honourable, and charitable a vorke. A seconde redemption of his poore distressed members, out of the hands of those infidels, verie easie to be tamed, and subdued: & vwith no great chardges to any, out of a voluntarie contribution of manie. And (if I vvere vworthie to advise, and this my proposition, and petition to take effect) this free vwill offering, or contribution to be deposited in the hands of the Lords the States Generall of the vnnited

vnited Prouinces , and the Prince of Orange : vvhio haue so great stōre of shīps , and can most convenientlie manage such affaires by sea : and are so noble , and so honourable , as no doubt they vwould advance it to the vtmost . That so this sacred seruice , being managed by one vndertaking State , consisting of so manie vuite States-men , and prudent Senators , may by Gods blessing receiue better successe , than those expeditions in former times , frustrated by the dissencion of diuers Princes vndertakers : as in the *Turkish history* may appeare . The greatness of vvhich Monarchie now dravveth to a period : (as that of *Rome* ,) *magnitudine laborans sua* : both the one , and the other , (as I said before) now in these last daies to be finallie destroyed : and *the Kingdome of Iesus Christ to be erected , neuer to be destroyed , &c.* I speak not these things of my self , neither doe I now come from my self , but haue the holy Prophets , Apostles , and Disciples of my Lord and Sauiour Christ Iesus for my vvarant . And in his name onlie , and no other , euен from the King of Kings doe I now come : (I magnifie my imployment) more than an Embassadour , and yet vwithall a petitioner , to treat , and entreat in the behalfe of his poore afflicted members , vwho are not able , but vwith prayers , and

and teates, to treat, or entreat for themselues. Open thy mouth for the dumme in the cause of all those that are appointed to destruction. There is my commission: there is my warrant. And I must in dutie, and vwill, stand vpon it, it standing so highlie vpon the King my maisters honour, the King of Kings: expecting nowv hovv I shall be received: the successe vvhерeof I refer to him. And so conclude vwith prayers, & teates the vweapons of Gods church: *Quid enim nisi vota supersunt.* Praying God to put into the hearts of Christian princes, vwith one mind to fulfill his vvil: for the finall destruction, both of that Antichristian, & this Mahometan tyrannie: and the finall establishment of his eternall Monarchie never to be destroyed. **A M E N.**

F I N I S,

